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The provision for Protestant clergy made in the Constitutional Act of 1791 did not satisfy Dr. Stuart, nor did it suffice, for the British government found it necessary for many a year to pay the salaries of the clergy [Anglican] in both Upper and Lower Canada. Of this act, the Hon. Richard Cartright wrote most tolerantly in 1792 to Isaac Todd a partner of the Hon. James McGill of Montreal: "Indeed the caution with which everything relative to the Church or Dissenters is guarded in the Act of Parliament which establishes our Constitution; and the Zeal and Tenaciousness of the Executive Government in this Country on this Head, has always astonished me. Where a particular system has been long adopted and acted upon, some evil may perhaps result from a change, although in its principles, it may be neither liberal nor just, and, at all events there is the Bugbear Innovation to guard the Abuse; but to make this Abuse an essential Principle, and when a new Government is to be formed, as in the present case, among people composed of every religious denomination, and 19-20 of whom are of Persuasions different from the Church of England, to attempt to give to that Church the same exclusive, political advantages that it possesses in Great Britain, and which are even there the cause of so much clamour appears to me to be as impolitic as it is unjust. In the present times one would expect better things from ministers."

R. J. P.

The History Of The Negro Church. By Carter G. Woodson, Ph.D. Washington: The Associated Publishers. Pp. x + 330

The Negro is a problem. How could he be otherwise? Brought to this country through trickery and fraud, snatched from the savage freedom of an African jungle, to be made a slave in the midst of a white civilization, then set free, not by any well-thought-plan of emancipation, but amid the passions of war, and as a measure for the humiliation of his former masters, granted full citizenship by designing politicians who have since exploited him, turned adrift upon his own resources; it is no wonder that he is a problem. The smarting sense of injustice on both sides, appeals to race prejudice, and the failure to

understand the psychological differences between the two races, have kept back what solutions might have been feasible. Anything which will aid in this should therefore be welcomed by the student, quite apart from either the literary merits or the abstract truth of the matter set forth. It is because his book is a negro's contribution that it is valuable.

Religion among the Americanized negroes has always assumed an important place. Emotional by nature, imitative, easily led, full of the supernatural, religious guides have been able to mold him in their own way. The place of the "church" in the negro's life is well set forth by the author, who says, "Negroes regularly attend church, whether Christians or sinners. They have not yet accumulated wealth adequate to the construction of clubhouses, amusement parks, and theatres, although dance halls have attracted many. Whether they derive any particular joy therefrom or not, the Negroes must go to church to see their friends, as they are barred from social centers open to whites. They must attend church, moreover, to find out what is going on. . . . The young Negro must go to church to meet his sweetheart, . . . the Negro farmer to find out the developments in the business world, the Negro mechanic to learn the needs of his community and how he may supply them." (pp. 267-8.)

But this is not all. The Negro has a keen spiritual sense. He wants *religion*, not mere social service, and Dr. Woodson caustically remarks, "The Negro in his religious development has not yet gone so far as the white man in divesting Christian duty of spiritual ministration and reducing it to a mere service for social uplift." (p. 273). This is a keen analysis of the failure of Protestantism to meet the fundamental needs of a race.

The course of religious instruction among the negroes from their earliest introduction to this country, through the centuries of slavery, down to the Civil War, are sketched over. One may not always accept the author's conclusions, and even his relation of facts may be questioned, for unfortunately, as we are told on the cover advertisement, "No effort has been made to document this work" and that seriously detracts from its value as history. Despite this shortcoming, it gives rise to thought, and makes one see how much harm was done to friendly rela-

tions between the two races by the excesses of abolitionists and by the passions engendered in the conduct of the War between the States. Many cases are adduced, showing the influence among white people, of negro ministers before the War, an influence which not the most advanced of the race could possibly exercise now. That the negro, as a whole, has made great strides in his half-century of freedom cannot be denied, and this book is a record of many of his achievements, and of those who have wrought them.

The point of view in this work is that of the ordinary Protestant, who is entirely without the Catholic idea of the concept conveyed to our minds by the word "Church." Thus the title simply means a study of the development of the negro Christian congregations of any sect. Although he is without any real appreciation of the reason for its attitude, the author is always friendly and courteous in his remarks about the work of the Catholic Church among the coloured people. His statement that the "appeal of the evangelical rather than the ritualistic explains... the slow progress of the Catholic work among the Negroes," (p. 98) is a more charitable view of our failure that we can possibly take of it. The devotion of our comparatively few negro congregations, and the fact, which Dr. Woodson notes, that they lead all denominations in the large proportion of male members "with 47.5 per cent" (p. 293.) shows that it is more our fault than his that the negro has become so largely Methodist and Baptist.

The chief value of this volume is not as history,—it would hardly meet the test in that respect—but as a piece of negro psychology. It shows what he is thinking, what his own estimate of his conditions is, how he regards his past, what are his hopes for the future. As we said at the outset, the Negro is a problem. Dr. Woodson has helped us to understand that problem, and understanding is the primary requisite towards reaching a solution.

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The Indwelling Of The Holy Spirit. By Rev. Barthélemy Froget, O.P., S.T.M., translated by Rev. Sydney A. Raemers, M.A. New York: The Paulist Press. Pp. xv+240.

There is no subject in the domain of theology upon which